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FOR THE MEN AT THE FRONT

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Vol. XXXV

September 5, 1918

Number 34

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THE CHRISTIAN CENTURY PRESS

700 East 40th Street, CHICAGO

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Making the Church Safe for Democracy

IT IS a strange phenomenon of our time that the political life of the world is developed in the direction of more democracy at the same time that certain religious leaders are seeking to fasten upon the church more autocracy. In England today there is the greatest opportunity since the time of Cromwell of uniting the Christian forces. The nonconformist denominations, though as prosperous as the state church in most regards, and numerically about as strong, are yet willing to merge their individuality in the state church. But there is no proposal for union which does not involve an outgrown episcopacy, which in religion stands in the road of the democracy which characterized Jesus Christ and his apostles.

In the name of efficiency, many denominations are getting more centralization of ecclesiastical power. In recent years Disciples, Baptists and Congregationalists have organized national conventions and to these conventions are being accorded more and more leadership in the life of the denomination. How easy it is for a seeming democracy in religion to become an oligarchy and at last a tyranny is only too well illustrated by the history of the church.

Those who hold the social view of religion insist that religion shall always embody the highest ideals of the social structure. Should the church of Jesus Christ these days fail to convince the world that it is a truly democratic institution, then we may look for new religious organizations to arise (as proposed even now by

some literary men) and if these were democratic and in other ways serviceable, one could imagine an era of eclipse for Christianity.

Our task is to define what true democracy in religion is. Certainly it could involve no coercion of opinion. There must be room for the free expression and activity of lay as well as clerical elements in the church. There must be the respect for human life of every sort and the sympathy without which no individual and no church can claim to be democratic in spirit.

A Meeting of National Importance

A MEETING of national importance will be held in Chicago at the Hotel Sherman, September 26 and 27. National organizations which study the church in its relationship to the war will cooperate with the Chicago Interchurch War-Work Committee in holding one of the most significant gatherings of churchmen that has come together since the war began. There will be distinguished visitors from England on the program, among them being Bishop Charles Gore of the Oxford diocese and Rev. Arthur T. Guttery, member of the National Free Church Council, of Liverpool, England. Such distinguished Americans as Rev. Arthur J. Brown and Mr. Hamilton Holt will also speak and it is partly promised that Ex-President William H. Taft will be present.

The topic that will be discussed will be international Christian fellowship in the war. This topic will

help to answer the anxious questions that ministers are asking, What direction will religious progress take as a result of the war?

When religion fails to express the bigness of life and the spirit of the social order, we always start in to reform it. The reformation of religion has been done over and over again and perhaps will always need to be done. In these days when we have twenty-four nations fighting side by side for some of the most precious spiritual possessions of the race, it is altogether impossible for us to be satisfied with the narrowness and division of our religious situation.

Unfortunately the movement for international Christian fellowship has been taking on a reactionary character. It is argued that for the sake of realizing the unbroken fellowship in Christ, we should be willing to forget our protests against superstition and error and autocracy in church government and accept the older forms of doctrine and polity. At the coming conference there will be opportunity for another type of leadership, that which shall truly lead, showing that unity is to be had by going forward and not by retreating. If the main theme is really discussed, Chicago will be in the limelight of the religious world this month.

Disfellowshipping the Christian World

ACCORDING to his account, John Ruskin was lost to the evangelical practice of Religion in a little religious service. A half-educated man was addressing a dozen or more people and arguing that they alone would be saved. The narrower the sect, the more certain it is of being the elect. The Dunkards claim that only those receiving trine immersion are safe. The Plymouth Brethren will not even let the man of another denomination drop his dime on the contribution plate, for the money of the outsider is worse than tainted—it is polluted.

Is it conceivable that the Disciples of Christ could ever have become one of these narrow intolerant sects? When one considers their fundamental principles, with their motto "In matters of opinion, liberty," it would seem impossible. Yet if a Disciple becomes unduly proud of the breadth and tolerance of his people he is soon humbled by some statement in a reactionary journal supposed to be representative of this movement for Christian unity.

There are now many Disciples churches which practice Christian union by some method, as well as preach it. Concerning the unimmersed people received into such churches, a recent writer says that they are attached to that particular congregation but are not a part of the body of Christ. Of course, receiving a Methodist into one of our churches does not make him a part of the body of Christ. He became a part of Christ's body when he received Christ in faith and baptism.

What an unhappy man this writer must be! He sees large cities full of noble buildings, which are hardly better than idol temples, for their worship and teaching do not make of the people true Christians. And the

prosperity of these organizations is in his eyes only a further extension of error and unbelief!

We cannot believe that such shocking views of their Christian brethren of the various communions can ever become very common among Disciples. Even our most conservative ministers are delightfully inconsistent in their treatment of their neighboring ministers. But narrowness and bigotry must be scotched out of corners of our great brotherhood. Our brethren, though wearing names which we cannot wear are, beneath all that, Christians, and their churches are true churches of Christ.

A Day on a Troop Train

IN the gathering of conscripts and the shipping of them to the camps and cantonments, there have been some interesting experiences. Civilians usually accompany these trains to represent the Y. M. C. A. and these men have stories to tell which are of real significance to religion.

Before the train leaves, the families come to the station to bid the men good-bye and there one can estimate the spirit with which America has received conscription. There is a woman's face swollen with weeping; she looks into the future with a nameless fear. There are the jolly, thoughtless folks with their jokes about bringing back some personal belonging of the kaiser for a souvenir. Some of the conscripts are busy studying war manuals that they may understand their new duties.

A day on the troop trains indicates the quality of men aboard. These men are from every social class. The farmer and the factory worker are there. The immigrant and the native American, the rich and the poor, are alike found on these trains. The religious and the irreligious are there.

The Y. M. C. A. man who boards these trains finds that a majority of the men are church members, but that many of them have been living a long way from God and the religious life. The challenge of the new situation will soon decide which way they are to go, whether into a complete renunciation of religious ideals or toward a new and earnest service to Christ.

We cannot help but feel that the troop trains reveal the fact that the church has not been succeeding very well with young men. Has our religious education been at fault? Have our churches been conducted too much for the older adults who make the subscriptions and "do the church work"? The lessons of the troop trains need to be assembled and studied for the sake of the valuable information that might be gained.

A Better Teaching Force

THE Sunday school has awakened in some measure to its opportunities as an educational force. Once conceived in terms of enthusiasm for numbers, filled with a zeal not according to knowledge, it is now becoming more useful in educating the people and especially the children into the likeness of Jesus Christ.

The key person in the Sunday school is not the super-

intendent but the teacher. The administrator has his place, but the teacher who deals with the problem at first hand must be a person of parts.

In the first place, a teacher should be an educated person. Our secular teachers use good grammar and dignified speech. Our children cannot be with this kind of instructor through the week and then find satisfaction in a slangy enthusiast on Sunday. Some schools will want no teachers who are not high school graduates. Other schools may not establish so high a standard. But we must have a standard.

The teacher of religion must know what religion is. It is not so important that the teacher belong to "our church," but it is altogether essential that a teacher of religion should know of the religious life other than by hear-say. The person who has a real delight in the Bible, in the church and in Christian service is the sort of person who should teach.

Our Sunday school teacher must be the sort of person that we should like our children to imitate and emulate. Religious education is not a question just of maintaining attendance or of any other purely organizational matter. The teacher must be a fair sample of the religion we propagate.

For this reason the teacher training class is in many ways a necessity in the school. It not only imparts necessary knowledge of religion to the prospective teacher, but also provides opportunity to reveal the quality of the prospective teacher. There should be organized a system of instruction which will not only prepare new teachers, but keep the old ones growing. It is time now to plan for next year's class.

Mr. S. J. Duncan-Clark to France

MR. S. J. DUNCAN-CLARK'S war articles will be suspended for the next two months while their author is in France. Mr. Duncan-Clark, the war analyst of the "Chicago Evening Post," has created a department in The Christian Century that has made a large place for itself in the minds of our readers. Upon his return he will resume his weekly articles with an added authority gained by his visit to the front.

Two Shadows

A Parable of Safed the Sage

NOW it came to pass in the Summer that I sojournd by the side of a Little Lake that lay to the westward of my habitation. And there was an evening when I watched the Sun as it was going down, and behold it was Glorious. And as I turned away from it and entered my dwelling, behold mine own Shadow went before me, and climbed up upon the inner wall of the Room as I entered. And as I went forward, lo, another Shadow rose upon the wall, and it was like unto the first, even mine own Shadow. And I marveled much that one man should cast Two Shadows. And the Thing Seemed Passing Strange.

But the reason was this, that the Sun as it was going down shone on the water and was like unto an-

other Sun, and cast a Shadow even brighter and taller than the Sun in the heavens. For the Sun in the heavens was partly obscured by the trees; but the Sun in the lake cast its reflected rays under the branches and shone clearly. And so it was that in the sight of men the reflected Sun was brighter than the real Sun, and cast the greater and taller Shadow.

And I thought within my soul how to men the vision of the Most High God is often obscured; and how there be men who must see the exceeding brightness of His Person by reflected light. And I prayed to my God that such light of Him as I may reflect might reveal to such men as behold it the true glory of the Sun of Righteousness.

A Mother's Thoughts, 1918

By Lynn Harold Hough

Y OUR eyes are shining in my heart tonight;
Are they shining bright in France?
Your face is glowing with courageous light;
Is it strong and firm in France?

Your voice is singing in my heart to-night;
Does it lift gay songs in France?
You're all a-tingle for the great, stern fight;
Have you kept your zeal in France?

Your feet are marching in my heart tonight;
Do they keep bold time in France?
Your arms are stalwart with a soldier's might;
Do they do brave deeds in France?

You're a spotless baby in my arms tonight;
Are you clean and true in France?
You have said your prayer in the waning light;
Have you kept the faith in France?

* * *

Father and Son

The following poem was written by a Canadian father whose son, not long after these words were written, fell in battle on the French front. The author is James D. Hughes, superintendent of public schools in Toronto. The verses were first printed in the "Continent":

G OD gave my son in trust to me;
Christ died for him and he should be
A man for Christ. He is his own
And God's and man's—not mine alone.
He was not mine to give. He gave
Himself that he might help to save
All that a Christian should revere—
All that enlightened men hold dear.
"What if he does not come?" you say.
Ah, well! my sky would be more gray;
But through the clouds the sun would shine
And vital memories be mine.
God's test of manhood is, I know,
Not "Will he come?" but "Did he go?"

Is Christ Coming Again?

A Study of the Second Coming of Our Lord in the Light of the New Testament and Christian History

Conclusion of the Series on the Second Advent

THERE are two schools of millennialists, known as pre-millenarians and post-millenarians respectively. The former look for an early return of the Lord, either at a date which they are willing to designate, or at an unknown time within the near future. They hold to the millennial program set forth in the *locus classicus* of their group, Rev. 20:1-7. This scripture they interpret with complete literalness, and to it they compel all other biblical utterances to conform. In accordance with this passage so interpreted, they believe that the second coming of Christ will be the means, and the only possible means, of rewarding righteousness and bringing sin to its proper punishment. This great event is to be followed by a period of a thousand years, during which the saints will dwell in a rebuilt and beautified Jerusalem, and Satan will be confined. At the end of that time, Satan will be loosed for a final conflict with good, only to meet his doom, and the judgment will close the present world-order and usher in the era of enduring happiness for the saints, and punishment for the wicked.

The post-millenarians find difficulty in this literalistic view, and yet wish to hold as far as possible to the doctrine of an actual second coming. They do not agree among themselves as to details, any more than do the pre-millenarians. But they look for the coming of a period of righteousness worthy to be called, in contrast with the present imperfect realization of the ideals of Jesus, the Millennium. This is to be followed by the second coming of the Lord, and the end of the world-order. Until the modern period of closer examination of the subject in the light of comparative studies in Jewish apocalyptic literature, and the recognition of the evolutionary principle in science and history, the position of the post-millennialist was supposed to be the only alternative to the bald literalism of the other opinion. It was taken for granted that some doctrine of millennialism was held by all Christians, for no one denied the fact that in some manner Christ is to come to make the earth and its people his possession and for this reason to the conscious post-millennialists is due the gradual release of the term "Millennium" from the hard and fast literalism which makes the entire idea impossible to such a large proportion of the Christian world. In this modified sense the word has come to stand for the golden age ahead, and even for the gradual realization of the purposes of our Lord in accordance with his plan of development,—“first the blade, then the ear, then the full corn in the ear.”

TEACHINGS OF SCIENCE AND HISTORY

But the studies in science and history, particularly Christian history, to which the most scholarly and

reverent of religious leaders have devoted themselves in the modern age have made less and less convincing any theory of millennialism whatever. At the time the pre-millennialist manifesto was issued last year in England, Dr. Forsyth challenged its authors to point to a single scholar of any outstanding reputation who was an advocate of the theory. It was merely a by-product of Jewish-Christian teaching in an atmosphere heavily charged with apocalyptic hopes. The studies of this series have made it clear that the early Christians shared the Jewish views of the time regarding a catastrophic consummation of their own age and the life of the world. This view was in no manner of the essence of Christianity. We do not know to what extent, if at all, Jesus shared this current conception of things. We are wholly dependent upon his first interpreters for our knowledge of what he thought and said. As has been shown in the studies on that part of our theme, these testimonies differ. In some of the Gospel records the apocalyptic element in the teaching of our Lord is considerable. In some it is much less, and in some it is entirely wanting. Did Jesus share the opinions of his age? Or did he employ them as useful in reaching the minds of the people? We cannot be sure. It is the same question which confronts us in reference to his employment of current erroneous ideas regarding Old Testament books, and the facts of nature.

We know today by the very processes of careful investigation, the inspiration of which is due to the teachings and influence of Jesus, that the early Christians, like their Jewish contemporaries, were in error regarding matters in all three of these fields of fact. We also know that either Jesus shared these views, or he employed them in accordance with the laws of accommodation, or that his first reporters represented him as doing so. None of these facts affect in any manner the vital themes of his life, over which there is no debate. If anyone wishes to affirm that the authority of Jesus is discredited because of these perfectly patent facts, he must assume the responsibility for such an unwarranted and unforgivable affront to our Master. The centuries stand with uncovered head in the presence of the great truths he spoke in reference to the Father, the Kingdom of Heaven, the salvability of humanity, and the coming realization of his ideals in a changed social order. The centuries have cared very little as to what was mistakenly thought by the early Christians regarding the end of the world and a spectacular coming of the Lord. It is simply a difference of values, and by such differences the significance of all doctrines must be audited.

We know today that the earth is not approaching a catastrophic end at any period within calculable time.

From the days of the Apocalypse, on through the times of the mediæval writers who loved to write hymns after the manner of the "Dies Irae," and "The days are very evil, the time is waxing late," on to the latest assurance that the end is at hand, and that President Wilson is the apocalyptic angel of Rev. 10, as one confident prophet affirms, men have been busy with speculations regarding what they thought to be fulfillments of biblical utterances. But we are not living in the last times. The world is very young as yet. It could not be as foolish and childish as it is in many regards if it were not extremely young. One does not discount these apocalyptic predictions of an early cataclysm with the assumption of any superior knowledge, but rather because of confidence in the teachings of science and history regarding an almost incalculable past in which caprice and catastrophe have played no part, but the orderly unfolding of a divine plan has been manifested in the spirit of the promise long ago recorded that "seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." In that attitude of mind the human race may confidently anticipate a far longer career to come than any measure of hitherto accomplished time can span.

THE STRUGGLE AHEAD

Today we know by all the teachings of the prophets, and of our Lord and the apostles, that the salvation of the world is not going to be realized in any such smooth and easy manner as the millenarian assumes. If we lived in the sort of world of which he is thinking, which God could change from evil to good by some spasm of divine energy, some supernatural intervention in the order of the years, it would be a smug satisfaction to sit down in indolence and wait for such a time, and it would be little less than a colossal crime on God's part to delay it for an hour. But we confront no such mechanical and childish solution of the great problem of the world's sin and redemption. That solemn and magnificent task has been committed to us, as Paul on almost every page of his epistles assures us with mingled triumph and tears. It is nothing less than the transformation of society by the slow but effective methods of Christian education and social service. In the realization of this ideal almost incalculable distances have already been traversed. But far greater areas are yet to be won. It is an enterprise so overwhelming and sublime that centuries and millenniums to come will see it uncompleted, but moving on with the certainty of the promise of God to its completion. It is the "one far-off, divine event to which the whole creation moves."

The fact that the great company of Christian believers in the present time as in the past have slight interest in any millenarian program with its insistence upon imminent manifestations of divine power in spectacular events, is no proof that the hope of the coming of the Lord has been abandoned, or that the church is less concerned to realize that blessed experience than in the days of the apostles or at any period since. The assurance of the coming of Jesus is written in letters

plain past all misreading on the pages of the New Testament and in the hearts of the followers of our Lord through the years. That hope has never waned, for the simple reason that it has been in process of actual realization in every epoch of Christian history. To the early church it was a vivid and precious embodiment of the entire drama of the divine purpose in the world. In that hard pagan society where religion was the cloak of scepticism and oppression, where sloth and lust corrupted, and where thieves staid in to steal, there appeared a marvelous new message and motive.

Viewed as one of the moral forces in the Roman Empire the gospel seemed insignificant and futile. But the friends of Jesus knew that it was the power of God to save a helpless world. The Master had tarried with them in the flesh so brief a time that they thought of those few short years with a wistful yearning that craved only the satisfaction of having him come back. And he had said he would not leave them comfortless, he would return, he would be with them evermore. Meantime the faith was spreading on every hand. To their astonished eyes the message was winning its way in unbelievable manner. It was beyond all human anticipation, mystic, wonderful. Every day brought new marvels of conversion and extension. Little seemed to remain but the coming of the Lord himself. When persecution laid its heavy hand upon groups of the faithful the need was increased and the hope became more vivid. It is not strange that many sections of the church shared the confident anticipation.

THE REAL COMING OF THE LORD

And that hope was not an error. Back of all the forms in which the primitive church represented to itself the growing power of the gospel in the world was the great reality, the actual spread of Christian truth, the increasing prevalence of the spirit of the Lord. Some of the later writers of the New Testament perceived this fact, and understood that old things were passing away and all things were becoming new. To be sure many, perhaps even most, of the members of the Christian community still looked for a visible return of Jesus, and some of them were growing impatient that their hopes were not more speedily realized. But longer experience and closer reading of the records of Jesus' life and the facts of Christian history made it increasingly clear that the great expectation had a deeper meaning than any spectacular event could measure, and that the coming of the Lord was not to be an episode but a process. This was not to allegorize it out of meaning; it was rather to invest it with a vaster and more permanent value. Truth may be clothed in many forms, some of which are inadequate to express its full significance, though useful in the effort to illustrate it. The figure may prove partial and insufficient, but the truth remains. The figure was the apocalyptic imagery with which the coming of Jesus was clothed in the current speech of the Jewish-Christian believers. The truth is the presence of the Lord with His church, realized in ever increasing measure.

The coming of the Lord is as fundamental an ele-

ment of the Christian faith as it was at the beginning. But it has a larger meaning and a vaster significance than at first. It is not an event either of the past or of the future. It is a continuous process by which the spirit and ideals of the Lord become increasingly the motives of his people. It takes place not at some moment of time which can be set down in the calendar, but at all times when the waiting and watchful soul welcomes her Lord to fuller mastery, when the quickened church in humility and prayer opens wider its doors to let the great Head of the Church assume his ever growingly impressive place in her life. It is pathetic to see intelligent and earnest Christians storming heaven with prayers for the coming of a Lord who is here all the time working with his people and asking only their clearer perception of his presence to make their joy complete. The Lord comes just as rapidly as we give him place and room in our lives, our homes and our institutions. If a hope of this sort misses something of the dramatic value which a visible coming of the Lord might possess, it has the far greater meaning of an unfolding order of life of which Christ is the author and supreme example, the inspiration and the goal.

NEED OF WATCHFULNESS

Nor does such a view lack anything of the urgency which has been supposed to reside in the pre-millennarian theory. To be sure there is no hectic fever of expectancy regarding some anticipated moment for which the supreme epiphany is set, a day evermore in need of readjustment as disappointment succeeds failure through the years; but rather a steady, calm preparedness of heart and life for all eventualities, any one of which may be as significant for personal choice and the consummation of character as the open appearance of the Lord. The emphasis is thus removed from curiosity to determination, from the interest of an onlooker as participant in a pageant to the attainment of an ideal, the realization of a growing friendship with the Master, and the achievement in the due measure of one's power of the great objectives of the gospel. Does one need a sharper spur to stimulate him to watchfulness and preparation? If so, then no resurrection morning, with the shout of angels and the trump of God would be adequate. If men require greater persuasives than the call and the program of Jesus to win them to tireless effort and a Christlike character, they would not believe though one should come from the dead.

The attitude of watchfulness and preparation has a classic example in the answer which John Wesley gave to a millenarian friend who asked him what he should do if he were suddenly made aware that Christ was to come that very day. He pointed to his memorandum of activities laid out for that period, with its notation of a sermon to preach, certain calls to be made, some letters to write, and a conference with a committee, and said, "That is what I should do. I do not see why I should change a single item." The believer in the truer and deeper doctrine of the coming of the Lord will be ever ready, knowing that every fresh experience of life,

whether of joy or of sorrow, of achievement or failure, may rightly be the occasion of a new disclosure of the presence of Christ. We learn to know each other, to find each other out, in the crises of life when great needs are felt and character is revealed. The Christ comes in the same manner, and is made known to us in the breaking of the bread of life.

The vast majority of Christians have little interest in the millennial speculation, and will have less as knowledge grows from more to more. Yet they hold no brief for God, and are in no sense concerned to limit the operations of the divine Spirit. They are ready not only to admit but insist that if ever in the achievement of the gracious purposes of our Lord a visible, spectacular manifestation of himself should be necessary, it will doubtless occur, whether at a time near or remote. But such an event they neither expect nor desire, since every purpose of which the Master gave assurance is being realized by processes in harmony with the divine methods employed throughout the ages. The way of God with man is that of seed sowing and patient waiting for the harvest. Our impetuous lives demand rapid and often violent results. The Sower sows the good seed of the kingdom and is content to wait till it comes to maturity. To be able thus to see him in the gracious ministries of his unceasing presence with us is to realize the mystery and power of the Coming of the Lord.

Protestants Must Unite

By Perry J. Rice

THESE is just one thing that Protestants of America and of the world should be saying to themselves under present circumstances, and that one thing is: We must get together, unite our divided hosts, adjust our service programs, mobilize our forces and thus prepare ourselves for the performance of the new and Herculean tasks that are awaiting us in this great new day into which we are coming.

We do not need more churches. In many places we now have two or three or four times as many churches as we need. We must unite them and thus make them significant and worth while to the people residing near them. We must conserve our resources; we must make the fullest possible use of our money, materials and men. It takes labor and materials to build churches, and it takes money and men to maintain them. Churches we must have at any price, but not too many of them.

The war may make the world safe for democracy; it cannot make democracy safe for the world. That is the constructive task that awaits the church, and it is a greater task than carrying on the war. We must vision this task in its true proportions; we must see it in its length, its breadth and its depth, and we must get ready to perform it. If there is one thing more certain than another it is that a divided church cannot perform the task. A united church might have prevented the war with all its vast wastes, its unimaginable losses and its heart-breaking sor-

rows. That opportunity is forever gone. Another opportunity presents itself. It is the opportunity of filling the world full of the gospel of Christ, the gospel of love, of service and of sacrifice in constructive labors.

BIG SOULED MEN NEEDED

The church is to have a chance to preach this gospel to the awakened consciences of men and women such as she has never had in all the centuries of her history. Such a gospel cannot be preached by little struggling churches intent upon the petty problems of selfmaintenance and committed to the pronouncement of party shibboleths. It must be preached by big souled men who have been amply trained to meet the great issues of this crucial hour in the world's life, and it must be given publicity and emphasis by churches adequately housed and amply equipped to render the service they may reasonably be expected to render.

This country would not seriously suffer if there were not another protestant church of any kind organized within it for the next five years. The religious life of people would be vastly advantaged if there should be a thousand unions or federations in as many communities of two or three or four churches. We must make the churches significant from an institutional point of view, and what is more important, we must arrange service programs that will grip the people of the several communities. We must appeal to their imaginations and meet their social and their educational as well as their spiritual needs. It is not enough that we should unite or federate; we must, with new determination, address ourselves to the great practical tasks that lie nearest our doors.

Speaking recently of the work of the LaSalle Avenue Baptist church in the city of Chicago, its pastor, Rev. Joseph B. Rogers said: "Twenty years ago this was a rich family church. The inevitable removal of its parishioners to the suburbs has changed the character of our work. Today this is an institutional church, ministering to the needs of a neighborhood made up largely of a transient population. We are in the midst of thousands of people who come from everywhere. Some are students, others clerks, stenographers, young people who are trying to get a foothold in the life of a great city. We minister to the stranger, the children and the poor. We preach the gospel in four languages. We help in the Americanization of these people, leading them toward the high ideals of our American civilization, and they respond quickly to this appeal."

NOT MORE CHURCHES, BUT BETTER CHURCHES

There are hundreds of places both in the city and in the country where similar adjustments to environment must be made. We do not need more churches, but we do need better churches and we must so equip and man them that they will be able to cope with the hundred and one problems that are arising on every hand.

I am not indifferent to the place which doctrinal convictions and group consciousness have in our religious life, nor am I wishing that these be compromised or overriden. I am simply saying—and this is one of the convictions I hold which I shall not easily allow to be com-

promised—that we must somehow so hold these convictions and these sentiments that we shall be able to address ourselves to the great practical problems involved in making the world Christian. We must get rid of that bump of conceit which makes us assume that the world cannot be Christian except by adopting our standards of orthodoxy. It is not true. The creeds have none of them far outlived the generations in which they were written.

"Our little systems have their day,
They have their day and cease to be.
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

I repeat it, there is just one thing Protestants should be saying to themselves these days, and that is: We must get together, unite our divided hosts, adjust our service programs, mobilize our forces and thus prepare ourselves for the performance of the new and Herculean tasks that are awaiting us in the great new day into which we are coming. We must say it to ourselves over and over again. We must say it on all occasions; we must say it when the difficulties in the way seem greatest; we must say it when we are feeling that it cannot be done, and when, in the profound conviction that it is the will of Heaven, we are feeling that it must and can be done. When enough of us begin to repeat it often enough, a way will be found to do it and it will be done.

America in France

By Thomas Curtis Clark

YOU have not fought in vain, O dead,
Who sleep amid the poppies red;
Your plea, attested with your blood,
By all the world is understood,
And we, your brothers, come from far
To win our nation's service star.

How could we fail you, in your fight
For liberty, for truth and right!
You quailed not when the tempest broke
About your homes; your bold guns spoke
A message we ourselves would speak,
Who stand as guardians of the weak;
And we are here: with mighty tread,
Our sons avenge your noble dead.

Brave France! We cross the troubled sea,
Not only at your battle plea;
Though stirred to strife by war's alarms,
We come not only men in arms.
We come to seal our broken past
With fellowship and friendship fast—
One heart, one mind, for all the years,
Till earth may hide her warlike fears,
Till Freedom, idol of your sires,
May pledge to all her sacred fires.

—THE BOSTON TRANSCRIPT.

"The Ball of Controversy"

By E. W. McDiarmid

TOSSING the ball of controversy to and fro has from the beginning been a favorite pastime among the Disciples of Christ. May it be appropriately indulged in at the present time, when the fate of Christian civilization is in the balance, and when an insistent call is coming to every man to bend all his efforts to its preservation, forsaking non-essential employments?

Our men in France cannot understand why professional baseball is allowed to go on. Dexterity with a baseball is a prime qualification for hurling hand-grenades. So Eddie Collins has given up a \$15,000 job at second base and has gone to first base to do what he can with the marines. Here is a parable for the polemics among us, who will have fightings and disputations. There is a long line in Flanders and in France, where may be had to the full the best and most important fighting against the "world, the flesh and the devil."

LET WRANGLING BE ADJOURNED

There are no greater desiderata now than the abandonment of "politics," the cessation of denominational disputes, the giving over of internal bickerings and strife in lodge, in school and in church. Even important questions in these arenas must be shelved for the present. The government is calling for unanimity of action and for agreement in the one great purpose before us. To our colleges the government will send back this month trained young men to lead and to drill their fellows. For the time being, at least, our colleges are training posts for service and for sacrifice. The government has put, so to speak, its imprimatur upon these institutions. Ought not the Church of God, in this crisis, to have a whole-hearted policy of sympathy and endorsement for those institutions out of which thousands of our bravest and best are going, all of them dedicated in purpose and in will to a great Cause, some of them destined surely never to return? Failing that generous word of approval, will it not border dangerously upon the disloyal, if by needless criticisms of our colleges governmental plans for enlisting trained men are shattered at their source?

Always there have been many who have thought that the incessant attacks upon our colleges and other agencies among us have lacked a Christian justification. When these colleges are aflame with a fervent religious and patriotic spirit that is finding expression in every form of devoted and loyal service, surely the business of attempting to quench that great light is entirely out of time and place.

KANT ON MORAL DUTY

Let it be said to the credit of Kant that he put this question of the immediate moral duty to a very clear test: "Is what I am about to do a moral law for all? Will my act become a universal law?" The controversialist lugging into the arena and propounding questions

in which at this time there can be no real interest may well apply Kant's test to his conduct. For instance, should the "Y" men at the front be called back forthwith in order to take a part in the discussions that agitate us at home? Imagine the disgust with which these valiant men of the Cross would receive the proposal that they are to forsake their work at the front and return home to engage in theological pugilistics arising out of a difference of opinion regarding the Mosaic authorship of the Pentateuch!

After all, is it not a question of relative values? Are there not other matters which at present may be pressed to the greater advantage of the Kingdom? Augustine Birrell raises this same question most suggestively. He asks: "Would it not be better for most people if, instead of stuffing their heads with controversy, they were to devote their scanty leisure to reading books, such as, to name one only, Kaye's 'History of the Sepoy War,' which are crammed full of activities and heroisms, and which force upon the reader's mind the healthy conviction that, after all, whatever mysteries may appertain to mind and matter, and notwithstanding grave doubts as to the authenticity of the Fourth Gospel, it is bravery, truth and honor, loyalty and hard work, each man at his post, which makes this planet inhabitable?"

DISCIPLES NEED A NEW LEADER

If ever there was such a need, the Disciples of Christ need a Moses to lead them away from petty issues and inconsequential disputes and wranglings, and to bring them to a consuming passion for and interest in the great international movements that are sweeping the world forward into the righteousness of the Kingdom of God.

There is also the question of justice. Heresy hunting through all the Christian years has been consistently scandalous for the bitter injustice of its misdirected efforts. In the eighteenth century, Thomas Woodston was sentenced to a fine of £100 and a year's imprisonment, among other things, for commenting as follows on the miracle of the Pool of Bethesda: "An odd and a merry way of conferring a Divine mercy. And one would think that the angels of God did this for their own diversion more than to do good to mankind." Woolston died in prison, but the only troubled waters that remain are the waters of the recollection of the treatment accorded him.

So likely are the zealous defenders of truth to fall into this unchristian spirit that they would find it profitable to read frequently Ruskin's words to the women of England: "You women of England are all shrieking with one voice, you and your clergymen together, because you hear of your Bible being attacked. If you chose to obey your Bibles, you would not mind who attacked them. It is just because you never fulfill

a single downright precept of the Book that you are so careful about its credit; and just because you do not care to obey its whole words, that you are so careful about the letter of them . . . the Bible tells you to do justice, and you do not know nor care to know what the Bible word 'Justice' means. Do but learn what so much of God's truth as that comes to, and then this 'attack on the Bible,' as you wrongly call it, will cause you no further anxiety."

THE BIBLE AND PERSONAL LIVING

In other words, ceaseless compliance with Bible teaching for one's own personal life will crush out all fears for the safety of that Book, and will leave neither time nor inclination for self-righteous censure of other Christians who do not see eye to eye with us.

One final word—and that a mighty one—from John Wesley. Can anyone read his words without knowing in his heart that here is a distinct and appealing message, to which the Disciples of Christ would do well to give heed?

Said John Wesley: "Nearly fifty years ago a great and good man, Dr. Potter, then Archbishop of Canterbury, gave me an advice for which I have even since had occasion to bless God: 'If you desire to be extensively useful, do not spend your time and strength in contending for or against such things as are of a disputable nature, but in testifying against open notorious vice, and in promoting real essential holiness.' Let us keep to this, leaving a thousand disputable points to those that have no better business than to toss the ball of controversy to and fro; let us keep close to our point; let us bear a faithful testimony, in our several stations, against all ungodliness and unrighteousness, and with all our might, recommend that inward and outward holiness without which no man shall see the Lord."

America in Action

Another Family Letter from Sergeant Robert Willett

DEAR FRIEND FAMILY: Last Sunday was July the 14th, and there was quite a celebration, with a big parade in the Stade in the afternoon. After that we went into the hotel to cool off, and got into conversation with a funny little Frenchman who had spent fourteen years in the States. He talked excellent English and several other languages, and was very pronounced in his praise of our troops. That led on to further discussion, and soon we were deep in the study of the problem our Government has had to face in sending our troops over here.

Very few people, I think, realize just what a big thing we are doing. This man had spent four months in one of the French ports prior to coming to Bordeaux, and had been stationed at various other places. He says that France is literally covered with American troops and supplies. What he wanted to make clear was that practically no one over here and few at home know what that means. At the place where we landed there were miles upon miles of warehouses; and I have seen a few of the warehouses here. I have seen the trucks come up to the meat house by the dozens and haul away hundreds of sides of beef, and from various other storehouses potatoes, canned goods, bread, etc. And think—here at Bordeaux there are but a handful of men as compared to the whole army.

Another striking thing: Our little hospital unit with 250 men and 125 nurses requires what seems an immense amount of material; it would surprise you to know how much, not only food, but clothing, medical supplies, utensils, trucks, etc. Then multiply that—Great Caesar! It is unbelievable. Sears-Roebuck's catalogue hasn't a single item that isn't over here, from pins to locomotives, and

The Abiding Christ

By John R. Mott

NOTHING has happened in this war which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the UNCHANGEABLE ONE, the One who is the same yesterday, today, and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back to our colleges and into our homes and into non-Christian nations and fix attention on the only One who has not slipped and fallen. There he stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—JESUS CHRIST THE LORD.

from soup to nuts. We see what there is here, others see what there is somewhere else, but very few see the total amount, and therefore we don't realize what we have accomplished. We may have been slow about entering the war, but it didn't take us long to get over here when we did get in. By this time we must have a million and a quarter of men here—our sector of the front is growing every day—and there are enough supplies here to feed all the men for three months if all the boats in the world were sunk tonight. I am not mentioning the engineering construction work we have had in our charge, nor the aviation situation.

I read in a Paris paper about an American regiment of artillery that was sent up to the front. It was on the road without sleep for seventy-two hours, found its position taken, was forced to find any sort of shelter, and in thirty minutes from the time of arrival was after the Huns! It is also common talk that whenever the Boches signal for a barrage fire, the United States artillery outposts get

the signal, and in thirty seconds the Boches are getting what they expected to give, with no chance to start! What does that and hundreds of other examples mean, but that we are better trained men in one year than the whole Kaiser bunch put together—and how he raves! I have heard so much knocking from those weak-kneed patriots who are always complaining about the Government—particularly the President, Mr. Baker, Mr. Daniels, General Pershing and the others—that I wish they could see what I have seen, and then make the tour of the other ports and camps. Then there would be less kicking and more cheering than is now the case. Everytime anybody knocks the Administration, I get a little more enthusiastic about it. And you don't hear much knocking over here. Everybody knows the truth.

Good night, and write often,

ROBERT.

Beau Desert, July 22.

The Will to Serve

By Harry F. Ward

IT was only a few days since I heard a teacher of the philosophy of religion identify freedom and democracy. Without the principle of service neither religion nor democracy is complete. To identify freedom with democracy leaves us with nothing but individualism. The elimination of the principle of service from the religion and democracy of the Western world has resulted in the spirit of selfish pietism in religion, of cut-throat competition in industry and of destructive nationalism in government that has finally involved the world in the welter of this war. Without service liberalism in religion becomes just as sterile as the emotional self-seeking of evangelicalism. It may seek fellowship, but without yielding to the law of service, fellowship becomes a mere platonic affection, a vague and ineffective sentiment.

JESUS QUOTED

The task of religion in democracy is to generate the will to serve, for the highest freedom for the individual is the freedom to serve, and one's own personal religious experience is only complete, or, rather, it has only reached its final stage of development when the yoke of service with its burden is undertaken. But it will be remembered that when Jesus was trying, after three years of preaching, to make that plain to His disciples, He faced a condition which led Him to point out that they were to endeavor to put the principle of service into effect in a world which was organized around a contrary principle. He pointed out that the Gentiles had their lords and rulers, who had dominion over them. "Ye shall not be as the Gentiles," He said, "but whoever would be greatest among you, let him be the servant of all."

And there lies the conflict. There is brought to light the fact that all the civilizations of this world, including

that in which we now live, whatever may have been their form of political control, have been organized around the will to power. The right of the strong man to rule has been the essential organizing principle.

But in the community life that is to express the religion which Jesus taught, the religion which was the culmination of the teaching of the old Hebrew prophets, there is to be this change in organization—the central power is to be the will to serve. Those who endeavor to do that in this age find not simply that the world is organized on a different principle, but they find that the will to power has been strengthened by an intellectual discipline, by a philosophy which has intrenched itself not simply in one nation, but which has been taught in the universities of all the nations. They find that the will to power has been so strengthened in the practical world that it has been able to reward the men who have expressed it with the richest prizes, not simply in the state but in the economic life. High office and big fortunes have been the reward of the will to power, and for the will to serve there has been little offered except that which Jesus had to offer His followers when, seeking a throne, He could give them nothing but a cross.

Therefore, if religion would be effective it must meet this intellectual culture and this practical discipline of the will to power with an equally effective mental discipline and practical cultivation of the will to serve.

NO SELF-SEEKING IN THE CHURCH

Not long since I heard one of the greatest teachers and investigators of church history that this country has produced, speaking on "The Unfinished Reformation," declare that the great task which lay before the churches now to complete the Reformation was to develop the technique of service. But there is something more than

a technique to be developed; there needs also to be developed a propaganda of intellectual discipline, a teaching of the principle of service and of its application. And we might as well begin in the church.

If religion is going to require for its fulfilment that the whole of society be organized around the will to serve, of necessity the church as a social group, one member of the social organism, must itself manifest that principle. The will to serve must be the controlling principle of its own life. About the church there must be no shadow of a suspicion of self-seeking. It must not be an organization living off the community, in any sense. Its motive before the community must not even appear to be simply the seeking of members or of income. It must be a group which is recognized by the community as existing simply to serve, willing, if need be, to lose its own life in its quest for religion and democracy; willing to meet all opposition, seeking only to minister to all the needs of all the people in the community.

Only so can the church today find authority, because authority today rests entirely upon the democratic basis of service rendered. The church can never sustain authority today on the external principle of king or pope. When the church begins to seek an authority based only on service, then the church will begin to reveal to the world a God adequate for democracy, and if we are going to develop a world-wide democracy we must needs have an interpretation of God that is adequate for such a condition of world life.

H. G. WELLS' GOD

Under the stress and strain of the war even Mr. Wells must needs get himself a god, but when he gets his god, lo and behold, his god is a king, and he conceives and accepts a mediaeval theology. This may well make us consider that our concept of God has been worked out in an aristocratic state of society. It remains to develop a god whom democracy can fellowship with—a workingman's god, if you please—one with whom we may indeed have communion as we work with him in the service of mankind.

Then we have the task before us of demanding and securing that the world of work, this bread-and-butter business, this industrial process of modern society, be organized around the will to serve, for there, of course, is the last intrenchment of the will to power. After you have overthrown autocracy in the form of a military caste you still have left that same old principle dug deep into the conflict of the economic life. Here you have the will to power no longer grasping a throne, but grasping economic control, and able under the law of profit to secure and enforce it.

It seeks not merely gain in the sense of the piling up of goods, but it seeks the control which success in that process gives. Instead of a feudal military aristocracy intrenched in and sustained by land ownership, the will to power today builds up by fortunes and by economic control a plutocratic group of special privilege, with special opportunity for culture and for luxury. As a counterpart of that there grows at the other end of society a dependent group denied the privileges and

sometimes the decent necessities of life, and in between a middle class, thwarted and baffled in its longings and aspirations, denied full opportunity for its development.

THE INDUSTRIAL MOTIVE

When you come to get the facts behind the recent denials of free speech and mob terrorisms of this country you find that the dominant motive is not political, it is industrial. It is an attempt to defeat any rebellion against the principle of autocracy in the economic world.

We are faced, then, with the necessity of demanding and securing that the state be organized around the will to serve. At once we are confronted by our nationalistic states, holding on fast to the principle of absolute sovereignty, willing to yield nothing of it. When we begin to talk about making the world safe for democracy, what do we mean? Do we mean simply the old principles of States' rights carried over into the international field? Do we mean to propose presently to sign a paper contract which will give the right of free action and free development to the smaller states, which will give people everywhere the right to walk to the ballot box once in so often and choose their rulers even as we do? And then do we mean that these states, being free, shall simply be left with no obligation of service to the common life, each securely intrenched in its absolute sovereignty? Because if we do mean nothing but that, all that we have done is to increase the complication and the antagonism in the international field by multiplying the sovereign units and the possible causes of conflict between them.

THE CHALLENGE TO RELIGION

Here lie the supreme challenge and the supreme opportunity for religion. If American resources, economic and military, are to have the balance of power in this conflict, are the religious resources of America to be cast into the scale? Are they to have any decisive voice in the issue of this struggle? Is the United States, coming for the first time into the fellowship of the nations, getting unto itself great military power, developing great economic strength—is the United States to seek mastery or service?

The mere fact of political democracy has not saved any people yet from economic imperialism in international relations. Read the story of diplomacy in Europe for the last ten years and ask what France did in Morocco and what England did in Persia, and then see if the mere fact of political democracy means the will to serve in international relations. And unless the United States becomes dominated by the will to serve, her entrance into the family of nations as a force of supreme strength simply means another great menace to the future peace of the world. Is the United States to come into the international sphere not as one seeking power, not as one seeking economic control, but as the suffering servant among the nations, willing to pay the price to the uttermost to lead the peoples of the earth into a fellowship of co-operative service?

That is the question for religion in this country to answer.

Justice to the Conscientious Objector

The Conscientious Objector and the Military Machine

IS Uncle Sam dealing justly with the conscientious objector? Is it possible for a good citizen to refuse to accept war service of any kind? Here is a bit of colloquy the writer indulged in recently at one of the cantonments.

After some talk about pacifism we asked what was being done with the "C. O." in that camp. "Well," was the reply, "here is a sample. A young man of twenty-eight years, a Ph. D. from the University of Illinois and a professor of engineering in one of the southwestern state universities, was sent to Ft. Leavenworth the other day under sentence at hard labor for twenty-five years. He was born and raised a Mennonite and was so educated and prejudiced against taking human life that every fiber of his being revolted at the idea of becoming a soldier. Certainly he was no coward, for carrying a rifle in France would have been far easier than such a sentence. The fact is, he was heroic in his resistance. We have few men in these times with such moral courage. It made our blood boil to see him marched away under such sentence, but it is war and one can say nothing."

"You do not mean to tell us that Uncle Sam will send a man to the rock pile for twenty-five years if he is really conscientious in his objection to active war service. We understood that the President and Secretary of War were both very anxious to preserve that constitutional right and that they had appointed a commission of eminent jurists to review all such cases and that these men in the 'C. O.' barracks were allowed temporary exemption until their cases could be heard by this civil commission. On what specific charge was this man court-martialed?"

"Well, he was ordered to the hospital for duty and refused to go. He said that any form of service rendered to the war establishment was promotion of war and he was conscientiously opposed to all war."

There was the rub. When must tolerance cease to be a virtue? How far can an organized society grant exemption from every form of duty to the social body? When a man will not nurse a sick boy who is putting on the khaki for his country just as conscientiously as the Objector is refusing to do it, or will say that to bind up the wounds of a lad who has offered his life for the protection and safety of those whom the Prussian heel would mercilessly crush is "promoting war," is not the issue removed from that of exemption for conscience sake to coercion for the sake of duty and the preservation of the social bond? When does it cease to be a matter of individual conscience and become one of social obligation?

* * *

Two Types of "Personal Liberty"

In truth this educated, refined young man was demanding that his privilege of personal liberty should be recognized to an absurd limit. He was not only refusing war service, he was refusing human service. The government benignly excused him from doing his part in the army that is organized to save civilization, because it wished to guarantee a certain maximum of individual liberty. It feels that there is a constitutional right in conscience that must not be coerced even to the universal will. It prefers that the individual should fail to do his duty rather than for the government to fail to protect fundamental personal rights to conscience; so it gives him the benefit of any modicum of doubt anyone may have and exempts him from active military service. But the government is society organized to enforce certain social obligations and to guarantee the peace of all the people against the selfish encroachments of the few. Therefore, there is an-

other side to the equation, viz., how far can the individual refuse to yield to the common judgment and the prevailing social conscience of his fellow countrymen? Where do the individual "rights" end and society's "rights" begin? Or where do "rights" end and "duties" begin? Is it a matter for the individual to determine wholly for himself? If so, where is the social bond? What becomes of law? If "personal liberty" is the sole criteria, where is social control to function and what is to validate it?

The brewer, saloon-keeper, dope pedlar, gambler and every other enemy of social welfare argues for the principle of "personal liberty." "If the individual wants to drink or use cocaine or gamble away his earnings, whose business is it but his," is his eternal contention. Just so, the laissez faire advocate of industrial Prussianism; if a man is willing to contract to work in unsanitary surroundings or for less than a living wage, whose business is it? he asks, and piously adds that "freedom of contract" must be maintained. Now "freedom of contract" is like "conscientious objection" and "personal liberty." It is a question of where social rights cross individual privileges. It is the line of division between social duty and obligation and respect for the rights and immunities of others and the rights of the person. "Personal liberty" easily degenerates into anarchy; social obligation may harden into tyranny. America is in no danger of the latter—that is Germany's sin. Our danger is in refusal to give full consideration to the claims of society. Our Mennonite non-resistant would get no consideration in Germany; is he not abusing liberty in the land of his people's adoption when he refuses even to care for a sick man because his duty is in a war organization? His demand for "personal liberty" is refined and idealistic while that of the man who preys upon the weakness of men is depraved, but they are both at an extremity that runs them perilously near each other so far as the net result on social obligation is concerned. The one would kill men or for sake of gain contribute to their killing of themselves; the other would refuse to save the bravest of men because of a rather abstruse and idealistic "conscience."

* * *

Conscience or Moral Judgment

When does a matter of this kind cease to be a thing of conscience and become one of moral judgment? One can be conscientious about all manner of absurd and dangerous things. Shall his conscientious scruples be always respected? What of the head hunter, the thug's caste of India, the Oriental's idea of woman's rights, the human sacrifice of the Jiu-jiu, the aristocrat's class contention, the auto de fe of the Middle Ages, the Salem witch burners, the slaveholder who argued that slavery was a means of grace to the slave, the priest's sacramentarianism and an endless list of other absurdities? Conscience abounded and its scruples were limited only by ignorance, but the quality of moral judgment was either altogether lacking or was limited by inability to submit questions to sane thinking and the test of experience.

There will always be a border land where differences of judgment must be recognized. There will always be moot questions. But there will also always be some boundary lines in an organized society within which the individual will be guaranteed "personal liberty" and "rights of conscience" on the one hand and compelled to recognize social obligation and duty to an organized society on the other. In Germany the former is at a minimum; in America it is at a maximum. But the individual cannot defy all social obligation in America. Increasingly we are demanding that he acknowledge his obligations to society. We give him the benefit of the discussion when we exempt him from carrying arms. We do no more than justice when we ask him to care for the sick,

help raise the wheat, or perform any sort of non-combatant service for his fellow men.

Of course, the tension is high in the army and intolerance is liable to arise when a nation goes to war. The average soldier should his gun, faces the hardships and danger and finds it all but impossible to conceive of the chap by his side being anything but a coward and a slacker if he is unwilling to do the same. He finds some suddenly becoming "conscientious objectors" when danger looms before them and he believes all who make such claims smitten with the same cowardice. When one endures to the limit of the young professor described in this article he denounces him for a fool. The question is as to whether or not there is not much truth in this last judgment, though perhaps the word should be softened into "foolish." Some of these men have been very roughly treated by the boys in uniform. We heard stories of very severe man-handling and we know that even the government gave such men harsh judgment in England in the first days of the war. Many are now accepting dangerous non-combatant service. They ask no questions when men suffer but go to their aid. Many Friends in England have joined the mine sweepers and stretcher bearers—two of the most dangerous forms of service. This type of conscience can be respected. The writer knows of one Y. M. C. A. staff that has persuaded four such men to take up arms. They were detailed for duty in the "Y," and the secretaries, in a friendly manner, educated them into a sense of duty to their fellow men.

Uncle Sam's Commission is ferreting out the frauds and it seems to us they have drawn the line in justice when they refuse to absolve them from all duty but give them the benefit of the doubt by assigning them non-combatant duty.

ALVA W. TAYLOR.

Books

DRINK AND BE SOBER. By Vance Thompson. We are well past the days when drinking songs are popular at college, with drinking bouts the chief entertainment of gentlemen. But we must recognize that there has been a subtle charm about the taking of liquor's narcotic poison that has not only fastened the habit upon multitudes but inspired poets and conditioned moral codes. Vance Thompson is a witty, graceful, imaginative, poetic and charming writer. The best of prohibitionists can be tolerant toward his descriptions of the charm of the bibulous little goddess Bacchante's insinuating charms because he also describes in striking fashion this alluring way that leads to rags and disillusionment and death. In other words, we need to know the secret of the temptation as well as the sordidness of its denouement. A good reformer will understand the subtleties of his opponent and of the evil he would reform. He will not thereby be made more moderate, only more statesmanlike; he will strike deeper even if less wildly. Mr. Thompson strikes deep and resolutely and lays squarely upon the nation the responsibility of uprooting for all time an evil so desperate because so subtle and so fortified in ancient habit. (Dutton. \$1.00.)

TRADES UNIONISM IN THE UNITED STATES. By Robert F. Hoxie, Ph.D., with an Introduction by E. H. Downey, Ph.D. Professor Hoxie was a teacher of economics in the University of Chicago. His tragic death cut short a career that promised, to the minds of many, an authority on the labor question in this country of an eminence equal to that of Sydney Webb of England. This volume is made up of his writings and class lectures, put together in orderly fashion by his wife and Mr. Nathan Fine. Being the material for his regular course on the subject, it is homogeneous and logically related. The material is so rich and the field so multifarious that an exposition of it is impossible in a short review. Labor is coming into its own during the war. The world is at present organized, and its governments

and industry with it, on a business man's viewpoint. Thus the assertion so constantly made regarding the right to "hire and fire" and do "what you wish with your own." Labor represents a more humane demand and a more cooperative social spirit and, if English experience is any index, will have more to say henceforth as to government and social and industrial matters. Unionism is in the formative stage; it is in a state of ferment—that ferment of chaos becoming creation; therefore there are unions and unions, and the opponent denounces them all by judgment upon the worst and most revolutionary. Professor Hoxie analyzes the situation from a genetic standpoint and finds that the union is essentially an organization of the like-minded and that they are in various stages of evolution. Why craft war? What is the I. W. W.? What is the difference between the American Federation and the socialists? Why does labor fight scientific management in workshops? Why is it distrustful of courts and arbitration? Why are the well organized careless of the poorly organized or the unorganized? Every student of current events should know, for labor will progressively influence them and the partisan editorials of the daily press, the paid advertisements of manufacturer's associations at times of strike, and the rantings of the soap-box orator are poor means of enlightenment in regard to them. (Macmillan. \$2.50.)

HOW THE 20th Century Quarterly

May be used:

1. **All classes above Senior 4th year** should use it. Up to and including that year, all pupils of the school are supplied with our regular Bethany Graded Lessons. The "20th Century" is just as well suited to classes of 80-year-olds as to classes of High School pupils.
2. **Home Departments** should use it. The Quarterly contains all the material that is essential for a thorough and vital study of the Bible lessons; the "padding" of the conventional Home Department Quarterly is eliminated, thus saving the time and patience of the student.
3. **All teachers** of classes in the Uniform lessons should use it.
4. **All superintendents** should use it. It is handy as well as complete.
5. **All Pastors** should have it as a handy guide on the lessons.
6. **All persons who are not in the regular Sunday school**, or in the Home Department, should have this booklet for personal study of the Bible. It makes a fine home study reading course.

This Quarterly is the one you have been wishing for for many years. It will keep your classes awake.

Send for free sample copy.

The Christian Century Press
700 East 40th Street CHICAGO, ILL.

A TRAVELER IN WAR-TIME. By Winston Churchill. The famous author of "The Inside of the Cup," and other American stories, has recently returned from abroad, and here sets down some of his observations of conditions in the war countries, especially in England and France. He tells of famous battle-fields seen, of distinguished leaders interviewed, and with the insight and descriptive powers for which he is noted, he lets his readers see as he sees the war spirit at work in Europe. A most valuable feature of the book is an essay closing the volume on the theme, "The American Contribution and the Democratic Idea." (Macmillan. \$1.25.)

THE LAST DAYS OF JESUS. By Lyman Abbott. A series of lenten meditations on the closing experiences of the Master, all of them inspirational and written in Dr. Abbott's clear and charming style. (Macmillan. 60 cts.)

HIGH ADVENTURE. By James Normal Hall. This is no theoretical treatise on what will happen after the war, but a very vivid narrative of some things that are happening during the war in the realm of aeronautics. This is a new feature of war, as is also the work of the tanks, and perhaps has more possibility of romance than any other branch of war service. Captain Hall's story of a battle with seven German airplanes is a narrative new and thrilling; during this conflict the American was shot through the lungs, and lost consciousness, but by a miracle became conscious long enough to gain the ground without injury. (Houghton, Mifflin. \$1.50.)

THE INFERNO. By Henri Barbusse. "Under Fire," the earlier book of this vivid French author, has taken rank as the leader among books descriptive of the conditions of modern warfare, and it is predicted that "The Inferno" will be the most widely discussed book of this year. It depicts that other conflict, the war between the sexes, and from another point of view it is an expression of the human cry against the fate which keeps men in the darkness of mystery. The sales of this book in France amounted to a hundred thousand copies in 1917 alone. Edward J. O'Brien has given apt translation to the work, and it is now given to the English reading public. Mr. O'Brien says of it: "The Inferno is a great and pitiless book, but there is a cleansing wind blowing through it, and it leaves a new hope for the future in our hearts." (Boni & Liveright. \$1.50.)

A GOLDEN TREASURY OF MAGAZINE VERSE. Edited by William Stanley Braithwaite. The editor of this charming volume has for many years prepared an annual review of the magazine poetry of the year, and here brings into a single volume the finest of the poems that have come under his notice during the past twelve years. There are poems of rhyme and meter, and also some of the newest of the new rhymeless verse. Amy Lowell is there as well as Richard LeGallienne. Mr. Braithwaite has performed a real service for lovers of poetry in thus preserving in book form many poems which have appeared in the leading magazines but which would perhaps have been lost in the files had they not been gathered together into this volume. (Small, Maynard & Co., Boston. \$1.50.)

THE GILDED MAN. By Clifford Smyth. One who has wearied of war and its terrible realism will find the remedy for his mental and spiritual aches and pains in this startling tale of the finding of the Eldorado, the land of gold. Gertrude Atherton calls it "the most breathless yarn I have ever read." Richard LeGallienne, the poet, says it is the greatest romance since Rider Haggard's "King Solomon's Mines." For several years Dr. Smyth served his country as consul at Carthage, and has breathed in the spirit of the Spanish Main from that point of vantage. The tale has the modern atmosphere to as great a degree as most other books written by twentieth century romancers, but there is also the spell of the fabled Eldorado of other centuries. The scene is laid in South America. Finishing the story one asks, Is it indeed true or is it only a work of the imagination? (Boni & Liveright. \$1.50.)

The Sunday School

The World View*

THE time has come when the narrow outlook must be banished. Only the man who can see in terms of the world counts now. The new world wherein righteousness reigns is about to be born. Christianity is to have its inning and if it fails—well—it will not fail.

I sat at a luncheon recently and heard Sherwood Eddy, just home from China, discuss the big problems of the Orient. We felt the appalling needs and the marvelous response. He took most of his time in telling how the literati of China, the leading citizens, the most prominent rulers, the largest business men, were clamoring for Christianity. If only we could get the Y. M. C. A. secretaries, the buildings, the missionaries, the schools, we may yet save that great Orient. The problems there are most complicated, but this much we must learn: that now is the time to drive into all Japan and all China with the essential Christian message.

Christian statesmen feel chagrined to death while facing the fact that the Church has had so little voice in the present world crisis. Why did not the Church stand up and stop the war? Why did not the Church have some commanding voice and stirring message in the hour of danger? The protestant Church was divided. There was no spokesman. The Catholic Church also was not listened to. What had the Church been doing all these years? Why had the Church not succeeded in establishing the principles of love and brotherhood? Why had 2,000 years elapsed and only one-third of the world been won? The Church had been asleep! The Church had been more interested in dogmas than in living. The Church had been very selfish. Even in America we had boasted of our social prestige, our brilliance, our rich members, our oratorical preachers, our high-salaried singers—and the devil must have held his sides in raucous laughter to see how short-sighted the great, divided Church was! But having failed, it remains to be seen whether we shall profit by our failure. Already the journals are full of more or less clever apologists explaining how the Church has not failed. Very plausible and adroit rhetoric is palmed off on the undiscerning, seeking to show how splendid and divine the Church is in spite of all. Christ has not failed, but the Church has. So few church people actually accepted Him and those few possessed so little of His spirit that the world went wrong. We were supposed to be the salt. But the savor was very, very weak. It was not strong enough to stop the decay of morals, not vigorous enough to stop the Prussian putrefaction. We were supposed to be the light of the world. But our lighting system was almost a joke. I remember that when I was a small boy the hamlet in which I was reared put up oil street lamps; they were so poor and unsatisfactory and far apart that the people preferred the darkness, with what natural gleams came from the moon and stars, and the oil system was cast aside—only the poor, old posts remain to tell the tale of that melancholy period—like the steeples of dead churches! No, you cannot light the world with tallow dips, and most of the folks seem to be afraid of arc lights even yet. New light scares them. They want the "old-fashioned religion" of hyper-emotionalism, wild evangelism and "The-once-for-all-delivered" variety. Very well, if you cannot learn from your failures you are hopeless.

*This article is based on the International Uniform lesson for September 15, "Winning the World to Christ." Scripture, Matt., 5:13-16; 28:18-20; Acts, 13:46-48; Heb., 1:1-11.



Rev. John E. Ewers

I tell you, the old scheme has failed. You cannot go on narrowly building up your own pet scheme; you must take in the world, and if your plan is not big enough to work for all the world then you are headed wrong—that's all. We can call upon all men to accept Jesus as Son of God. We can try to persuade all men everywhere to live in his spirit. But you cannot go on dividing up the communicants according to

every whim of doctrine and every variety of polity. The program must be more generous and free than that.

Great men are predicting that within a very few years all the western world will be in a death grapple with the Orient. That is the next big event. We must get busy on the essentials or we shall lose everything. Mint, anise and cummin must go. Christ must be enthroned. JOHN R. EWERS.

The Larger Christian World

A Department of Interdenominational Acquaintance

Roman Catholic Political Activities in Ireland

The innerness of the Irish problem may be sensed somewhat by recent utterances of some of the more extreme priests of that unhappy land who have used their religious authority to back up certain political propaganda. Father Murphy is reported as saying in the Church of Killenena, on April 28: "All Irishmen are asked by the Irish hierarchy not to do anything to facilitate conscription. If any policeman should go out to force Irishmen to join the English army and were shot down when doing so, they would be damned in hell, even though maybe in a state of grace that morning." Father Gerald Dennehy of Eyries, County Cork, is reported to have told three hundred men at mass that any Roman Catholic policeman or agent of the government who assisted in putting conscription in force would be excommunicated—"The curse of God would follow them in every land."

John R. Mott Tells of Y. M. C. A. Needs

The Young Men's Christian Association has fixed its budget for the coming autumn drive at \$112,000,000. Dr. John R. Mott spoke recently on the needs of the organization, as follows: "We need this money because of the vast increases in the United States army. We have more than a million men now on the other side. There are 1,500,000 more in cantonments, and General Crowder has said there would be 3,000,000 men in camps and overseas before winter. The \$112,000,000 would hardly allow ten cents a day to be spent for the individual soldier. Our navy is larger than the British navy was at the beginning of the war, and we must stand by our navy, for if they were not there, girdling the British isles and down the eastern shores of the Azores, our men would not reach France. We must extend our ministry to the navy and to industries engaged in war work as well. As this budget involves the women, we have included in our budget the sum of fifteen millions for the Young Women's Christian Association."

Federal Council Considers Rights of Women in Industry

The Social Service Commission of the Federal Council has issued a bulletin on women workers which is full of the most interesting facts and figures on the subject of women in industry. In Great Britain there are 3,500,000 women in the ranks of labor, 1,500,000 of them new recruits. There are women working in 295 of the 303 occupations listed in the census. It is urged by the Federal Council that the great task of the church this year in co-operating with the workers is to insist upon an equitable wage and better working conditions for the women workers.

Friends' Church of Indianapolis Has Service Flag

The idea that every Quaker is a conscientious objector to war does not seem to be borne out by facts, for the First Friends' church of Indianapolis has a service flag which is an

object of pride to the members. It bears, besides the stars of those in military service, the red triangle of the Y. M. C. A. and the black eight-pointed stars of the American Friends' Reconstruction Bureau of Civil Affairs of the American Red Cross.

United Presbyterians Prepare Book for Enlisted Men

The United Presbyterian church has done a unique thing in preparing a book containing helpful messages from great Christian leaders. The book is called "The Church's Message to Her Men with the Colors." The book has been mailed to several thousand men in the service.

Is Something Wrong With Methodism?

The schism within the ranks of the denominations is a source of anxiety and discontent today. A Methodist journal reports: "The Wesleyan Methodists have recently held their annual conferences in Indiana; last week the Methodist Protes-

You Can Help

THE Christian Century Press will be especially favored if each reader of The Christian Century will take pains to call the attention of his Sunday-School superintendent (and other persons of influence in the school) to the Bethany System of Sunday School Literature. This system includes not only the Graded Lessons, but also the International Uniform Lessons and everything else needed in up-to-date schools. A slight effort by our friends will prove of great service to your school and will be sincerely appreciated by us. See that returnable samples are ordered at once, for examination by your leaders. Ask especially for a free copy of the new "20TH CENTURY QUARTERLY" which should be used in all your adult and young people's classes, and in your Home Department.

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tant conference of that state was held; in a few weeks two Methodist Episcopal conferences of that state will convene; the date of the Free Methodist conference has not been made public; the Southern Illinois conference of the Methodist Episcopal Church, South, having congregations in Indiana, will convene in November. Methodism means system, but it spells schism."

Great Conference of Theological Seminaries Held at Cambridge, Mass.

A conference of the theological seminaries of America was held in Cambridge, August 13-16. Fifty-three schools representing fifteen denominations participated in the conference. The fellowship was larger than usual, for the so-called "liberal" denominations were represented and even the seminary of the Swedenborgian faith. The conference revealed the fact that all theological seminaries had been experiencing a falling off in attendance and this was regarded as being due to wrong attitude both in church and home with regard to the ministry. The schools were agreed that men pursuing theological studies should be college graduates except in unusual cases. The course of study was given a thorough-going examination, some advocating a four year course and most of the speakers favoring the teaching of some new disciplines not usually included in the curriculum of a seminary. The recognition of "clinical work" was also advocated. It was the belief of the conference that after the war many Christian workers would enter the seminaries to prepare for the work of the Christian ministry.

Conferences on Union the Fashion in Britain

The spirit of Christian unity is now in the air in Great Britain. The Church of Scotland (established) has recently approached the Free church with a proposal for union, and the Scottish Episcopal church has asked the Church of Scotland for a conference. The Wesleyan, the United Methodist and the Primitive Methodist churches in England are having conferences that look very much like a speedy union. These are but a few of the evidences that denominational spirit is making way for the larger fellowship of all Christ's believers.

Methodists Use Instructive Books in Centenary Campaign

The Methodists have a big program in their "Centenary movement" which they are making something more than an instrument for money-collecting. Three study manuals are already in use in the churches. They are: "The Christian Crusade for World Democracy," by S. Earl Taylor and Halford H. Luccock; "Christian Democracy for America," by D. D. Forsyth and Ralph Welles Keeler, and "Studies in Stewardship," by Ralph S. Cushman. Concerning the latter book the following statement is made: "Dr. Cushman says that the stewardship revival must be steered between the bald legalism which can see in Christian stewardship nothing larger than the tithe, and the sophistry of the really insincere man who is ready to acknowledge only with words that 'all I have belongs to God.'" The use of such books in the Methodist campaign will keep to the front some educational and social motives that will give it dignity and respectability outside the ranks of Methodism.

Methodists Arrange to Care for War Orphans

The Methodist Episcopal Church recently bought a farm near Lyons, France, with over two hundred acres and commodious buildings, and into this purchase they have put \$55,000. On this property the Methodists will gather together war orphans; it is expected that they will be able to take care of 250 boys on this farm. A similar program is being worked out for Italy. E. W. Bysshe is the Methodist superintendent in France and recently Bishop Anderson has been in that country negotiating for the purchase of the property. The

whole enterprise is being managed by the Methodist War Council.

Church Gains Fall Off

The stated clerk of the Presbyterian church has issued the statistics for his denomination for the past year, and they show the smallest gain in membership for six years; the money given to benevolence, however, has increased two millions over the previous year's record. The gain in membership was 27,703. The money given for the benevolences of the church reaches the imposing figure of \$33,138,387. This is one answer to the question, What is the war doing to the churches?

Discuss Millennialism at Winona

The conference on prophecy at Winona Lake this year between Aug. 7 and 15 had various attitudes toward the subject presented. Postmillennial views were advocated by Dr. McClenahan of the Pittsburgh Presbyterian Assembly, by Dr. J. H. Snowden of Western Theological Seminary and Bishop Hughes of the Methodist Episcopal church; the premillennial speakers were President C. A. Blanchard, Doctors J. H. Gray, W. B. Riley and Masee; independent positions were presented by Dr. Haegle and Dr. Wesley. The conference was not a debate, but an exchange of views on a subject that has of late been given more attention in the religious world.

Christian Endeavor Succeeds in the South

The program agreed on three years ago for the promotion of Christian Endeavor in the southland is succeeding. It was a five-year program and it was hoped to organize one thousand new societies. At the All-South convention, held in Memphis recently it was reported that there were 1,799 new societies and 100,000 new members. It seems likely now that 2,500 new societies will be organized instead of the original 1,000 sought.

Not a Sleepy Lesson In It!

That's the Fact Concerning—

The 20th Century Quarterly

Most lesson quarterlies are made up largely of reprint matter from commentaries and quarterlies of twenty-five years ago. Much of this material is unimportant and uninteresting, and is therefore an imposition on the busy Bible student of these hurried days. The **20th Century Quarterly** is not only informational; it is also attractive and intensely interesting. It will keep your class of men, women or young people awake.

The first issue—for the Autumn quarter—is now ready. Send for sample copy.

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A Page of Miscellany

"PRAY WITHOUT CEASING"

BY P. T. FORSYTH

Go into your chamber, shut the door, and cultivate the habit of praying audibly. Write prayers and burn them. Formulate your soul. Pay no attention to literary form, only to spiritual reality. Read a passage of Scripture and then sit down and turn it into a prayer, written or spoken. Learn to be particular, specific, and detailed in your prayer as long as you are not trivial. General prayers and stately phrases are, for private prayer, traps and sops to the soul. To formulate your soul is one valuable means to escape formalizing it. This is the best kind of self-examination. Speaking with God discovers us safely to ourselves. We "find" ourselves, come to ourselves in the Spirit. Face your special weaknesses and sins before God. Force yourself to say to God exactly where you are wrong. When anything goes wrong, do not ask to have it set right, without asking in prayer what it was in you that made it go wrong. It is somewhat fruitless to ask for a general grace to help specific flaws, sins, trials and griefs. Let prayer be concrete, actual, a direct product of life's real experiences. Pray without ceasing in this sense. Pray without a break between your prayer and your life. Pray so that there is a real continuity between your prayer and your whole actual life

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THE SECRET OF THE LORD

Archbishop Benson said, "We are hearing a great deal today about high churchmen and broad churchmen, but I am convinced that what we need most is deep churchmen. We need men who know the secret of the Lord; who, like the canny old Scotchman, know that they are converted because they 'were there.'"

So much of our hurried modern life and thought are merely on the surface. We do not get down into the depths. And because this is true we fail to gather the treasures of the "riches in Christ" which might be ours. In his Paracelsus, Browning makes his hero say, in speaking of the eastern pearl diver, "There are two points in the adventure of a diver. One when, a beggar, he plunges into the depths. And the other, when a prince, he comes up with a priceless pearl in his hand. But they can be found only in the deep places."

And this is true of the best things—the splendid truths—of Christian experience. There is no get-rich-quick device for expediting this matter.

There are certain phases of experience—of travail—through which each soul must pass ere results are won. There must be a personal entrance into the secret place of the Most High, if we would truly abide under the shadow of the Almighty.—Exchange.

• • •

Words and Music

NOW among the men whom I count my friends is a Great Musician. And he standeth before his Orchestra, wherein are an hundred men, and he swingeth his arms and wieldeth a Baton, and they Play. And they play skillfully with a loud noise, even upon the Timbrel and the Harp, the Viol and the Pipe, and the Dulcimer and the Cornet and the Sackbut. And he said to me:

Music is the Language of Heaven, and the true Language of Souls. Words are Clumsy Makeshifts; for a Word meaneth one thing to one man, and Another Thing to another man, and Nothing Whatever to another man, and many kinds of things to the Dictionary. Wherefore when thou Preachest, thy Trumpet giveth forth an Uncertain Sound. But with my trumpets it is not so.

And I said, Thinkest thou that men hear Music with more United Minds than they hear a Sermon?

And he said, Verily it is so. When thou preachest, one man thinketh of his Business, and another of the Price

of Gasoline; and one woman thinketh of her Bonnet and another of her Neighbor's Bonnet. There is no Unity. But with Music it is not so. Come to the Concert of my Orchestra, and thou shalt see Four Thousand people All Swayed by One Common Impulse. There shalt thou behold True Harmony of Soul induced by Harmony of Sound.

So I went and listened. And it was Enjoyable.

And I stood in the door as men went out, and Women also, yea, seven women to one man, and I asked one and another, What was thy thought while the Orchestra played?

And the first woman answered me, and said, My Thought was of Heaven, where only, as I believe, may one hear Sweeter Music.

And a Maiden answered me, and said, My thought was, O, for a good Partner and a Slippery Floor!

And a man said, I thought it was a Beastly Bore.

And a woman said, I thought the Soloist had Perfectly Lovely Hair, and I wondered how he made it Stand Out So.

And a man said, I thought if each of those Hundred Musicians would Swap his Horn or Fiddle for a Gun, and go over with Pershing, they could make Quite as much Noise, and maybe get Now and Then a German.

And when I heard these Comments, I did not feel so Badly about the Discordant Impressions of my Preaching.

The Silent Army

By Ian Adanac

NO bugle is blown, no roll of drums,
No sound of army marching.
No banners wave high, no battle-cry
Comes from the war-worn fields where they lie,
The blue sky overarching.
The call sounds clearer than bugle call
From this silent, dreamless army.
"No cowards were we, when we heard the call,
For freedom we grudged not to give our all,"
Is the call from the silent army.

Hushed and quiet and still they lie,
This silent, dreamless army,
While living comrades spring to their side,
And the bugle call and the battle-cry
Is heard as dreamer and dreamless lie
Under the stars of the arching sky,
The men who have heard from the men who have died
The call of the silent army.

News of the Churches

E. W. McDiarmid Goes to Texas Christian University

Professor E. W. McDiarmid, for many years president of Hamilton College, Lexington, Ky., has accepted the chair of philosophy at Texas Christian University at Ft. Worth, Tex. He has spent this summer in study at the University of Chicago.

Secretary George W. Muckley Has Three Warrior Sons

Secretary George W. Muckley, of the Church Extension Board, is proud of his soldier sons. He has three now in service. His oldest son, Dwight, 29 years old, is in the Ground School, Austin, Tex., preparing for aviation. His second son, Herbert, 27 years of age, is preparing for an officers' position at the Municipal Pier School, Chicago; he hopes to serve as an ensign in the navy. The youngest son, Robert, 22 years old, is a second lieutenant in aviation, having secured his commission May 25 at Wichita Falls, Tex.; he is now training at Brooks Field, San Antonio, Tex., in pursuit work and for service as an instructor; when he shall have been in the instructor's work for ten weeks, he will go to France. The boys are all graduates or students of the University of Michigan.

Some Changes in Indiana Pastorates

Last spring the pulpit at Vincennes, Ind., was made vacant by the going of Edgar F. Daugherty to First church, Los Angeles, Cal. Word comes that L. C. Howe, many years leader at Noblesville, Ind., has been called to this field, his service to begin next month. John M. Alexander, who has served First church, South Bend, Ind., for five years, has resigned there to accept a call to First church, Marshall, Mo., the seat of Missouri Valley College, a Presbyterian institution. The Marshall church is one of the six largest of the state. One of the outstanding achievements of Mr. Alexander at South Bend has been the raising in cash and pledges of \$22,000 of a \$28,000 church debt. Another change in Indiana fields is the coming of Ira L. Parvin from Niagara Falls, N. Y., to West Jefferson church, Ft. Wayne, Ind. He began work there last Sunday. During his service at Niagara Falls Mr. Parvin led in the raising of over \$8,000 for missions.

"The Seventy" a New Organization at Central Church, Peoria, Ill.

—A successful feature of the work at Central church, Peoria, Ill., is an organization of women known as "The Seventy," the purpose of which organization is to see that "friendly visits" are made on members of the congregation who need help or sympathy. The city has been divided into fourteen districts. Each district has its chairman and four assistant workers. It is the duty of this committee in each district to see to it that any new person who moves into the district is called upon and made to feel welcome in the community. Persons who are ill are to be given special attention and in addition to the visits made by the committees they are called upon by every member in the church during the year. Anyone in need of financial aid or comfort is also looked after through the activities

of "The Seventy." There is a general superintendent in charge of the organization. H. E. Sala leads the Peoria church.

Secretary Corey Reports War Has Not Hurt Mission Work

It has been a great year on the foreign fields in spite of the war, writes S. J. Corey. India reports 156 baptisms as against 140 last year. The Philippine Islands report over 1,000 baptisms. Every mission station in Japan reports a number of new converts baptized. In China, the Sherwood Eddy meetings have added a new stimulus to evangelism. In Nanking, more than 500 decisions for Christ were made; leading officials, prominent students, business men and Confucian teachers were among the converts. In Tibet the school numbers over 100. Two head men in the rug factory were baptized recently. Africa reports 72 baptisms on one day and 147 other baptisms at a conference of the evangelists.

National Evangelistic Association Elects New Officers

At its recent annual meeting held at Bethany Park the National Evangelistic Missionary Association elected the following officers for the year: President, Crayton S. Brooks; vice-president, Fred Wolff; treasurer, T. J. Legg; secretary, Ray H. Montgomery. It was thought wise to change the name of the association. In the future it will be known as "The Association for the Promotion of New Testament Evangelism." Of the program features of this year, the address of G. I. Hoover made a very strong impression, his subject being "Life and Times of S. K. Hoshour, a Contribution to Present Day Evangelism." The address is being printed in tract form. A number of successful meetings have been held this year under the direction of the association. About 500 members have been added to the weaker churches through these efforts.

Entertainment at the St. Louis Convention

The Entertainment Committee of the International Convention, October 9-13, is listing hotels and homes in St. Louis to accommodate all delegates and visitors. All who expect to attend the convention should write the chairman of the committee at once, stating the kind of entertainment desired. Lodging and breakfast will be provided in homes at reasonable rates, and luncheon and supper at restaurants in the vicinity of the church. Communications should be addressed to E. S. Hallett, Chairman Entertainment Committee, Union Avenue Christian Church, Union and Enright Avenues, St. Louis.

H. O. Pritchard New Educational Secretary

H. O. Pritchard, of Eureka College, has accepted the secretaryship of the Board of Education of the Disciples, and has resigned the presidency of Eureka, that he may take up his new task at once.

* * *

—Editor B. A. Abbott of the Christian-Evangelist, St. Louis, now has three sons in war service. Lyman S. Abbott, in his senior year at the medical college at Baltimore, enlisted in the medical re-

serves. Fred B. Abbott has been in France for two years. The latest to enter the service is Robert D. Abbott, who has just enlisted with the Marines.

—New recruits from the Disciples ministry to war service are B. H. Bruner of Third church, Danville, Ill., who is now in the chaplains' training school at Louisville for a five weeks' course of instruction; J. T. Bloom of Palmyra, Mo., who is serving as chaplain at Camp Travis, Tex.; D. F. Cross of Lyons, Kan., who will undertake service under the Y. M. C. A.; A. M. Growden of Tullahoma, Tenn., and J. D. Montgomery of Nashville, Tenn., both of whom are at Camp Jackson, Columbia, S. C.; and Ross Williams of Hebron, Neb., who will leave immediately for France to take up "Y." work. George H. Combs, of Independence Boulevard church, Kansas City, Mo., will spend the next six months in Y. M. C. A. work in Europe. Mr. Combs has three sons who have joined the colors. C. H. Swift, of Carthage, Mo., has enlisted for six months' service with the Y. M. C. A. R. A. Doan, of the F. C. M. S., who has been serving as Y. M. C. A. secretary at Ft. Thomas, Ky., has been transferred to Camp Sherman, O. David Teachout, who has been general camp secretary for the Y. M. C. A. at Camp Sherman, Chillicothe, O., has left that place to become religious director for the central department of the Association. His new field of work extends from Pennsylvania to Utah and from Canada to the Gulf of Mexico.

—Roy E. Deadman, who has led the church at Auburn, Neb., during the past five years, has accepted a call to the work at Lebanon, Ind.

—T. J. Golightly, recently of the Drake University faculty, is under appointment as chaplain in the army and has been ordered to report to Camp Sherman, Chillicothe, O., not later than September 9. Mr. Golightly is now visiting with his aged parents in southern Illinois. After closing the community school of religion, over which he had charge, at Shenandoah, Ia., Mr. Golightly went to Bethany, Mo., where he formerly ministered, and there occupied the pulpit on one Sunday by invitation of the present pastor, C. V. Pearce. While at Shenandoah, he occupied the pulpit for three weeks, in the absence of the pastor, E. L. Karstadt.

—Dr. and Mrs. Herbert Swanson, while at San Francisco en route to the Philippines, for mission work under the Foreign Society, gave inspiring messages to the First Church congregation there.

—Secretary S. J. Corey reports that April 29 was "red letter day" in the church at Takinogawa, Japan. At the close of the morning service fourteen persons were baptized. This is the largest number ever received in this church at one time.

—Nelson T. Rice, son of Perry J. Rice, executive secretary of the Chicago Christian Missionary Society, has recently been commissioned as second lieutenant of the aviation service and is now at home on a brief furlough, visiting his parents. He is stationed at Payne Field, West Point, Mississippi, where he will return in a few days to continue his flying.

—Arthur Dillinger, of the Salina, Kan., church, has been spending his summer vacation in the west in chautauqua work. He acted as superintendent of chautau-

quas in Oregon, Washington and Idaho. He held two assemblies in Spokane and preached once at Central church and once at University church, while in that city. He reports that the Disciples are strong in Spokane. During Mr. Dillinger's absence from Salina, his pulpit was occupied by leaders of his own congregation. His church is the only downtown church of Salina which held August evening services.

ST. LOUIS

UNION AVENUE
CHRISTIAN CHURCH
Union and Von Versen Aves.
George A. Campbell, Minister

—Fred M. Gordon, one of the Brooklyn ministers, has been conducting a summer chautauqua at Branchville, N. J., during the past weeks. It has been a community welfare enterprise and has been quite successful and most delightful, Mr. Gordon reports.

—F. M. Warren, who has been out in Chautauqua work during the summer, will soon return to his pastorate at Keota, Ia. Prof. Sherman Kirk of Drake has been supplying for him during his absence.

—George E. Purdy, for five years leader at Bloomfield, Ia., goes October 1 to Oskaloosa, Ia., succeeding there C. H. DeVoe, who has resigned.

—The West Virginia convention is being held this week at Fairmount. Among the speakers are State President W. H. Sheffer, Mrs. J. M. Stearns, Editor B. A. Abbott, President T. E. Cramblet, Prof. J. W. Carpenter, Mrs. Laura G. Craig; pastors H. A. Van Winkle, H. E. Stafford, J. W. Yoho and others; and a number of the national secretaries.

—Miss Vera Adamson, of the Philippines, writes that the training school in Laoag opened June 10 and will close December 8. The following courses are taught: English, arithmetic, history, geography, hygiene, dietetics; Life of Christ, Acts and Apostles, Old and New Testament history; music, crocheting, lace-making, sewing and domestic science.

—First church, Freeport, Ill., reports good feeling and good works under the leadership of William B. Clemmer, who has given the church a single weekly service since May, 1917. He will continue to preach there every Sunday evening during his stay at Camp Grant as religious work secretary, which will be indefinitely. A recent report showed all bills met and cash on hand in every treasury. Ninety dollars in cash was given by this small group of thirty-five or more persons to the Men and Millions Movement. The Church Extension offering will also be called for this month.

MEMORIAL CHURCH OF CHRIST CHICAGO

(Disciples and Baptists)
Westwood Blvd. West of Cottage Grove
Harold E. Wiest, Minister

—The training school for evangelists at Bolenge, Africa, is getting a good start. Dr. Barger teaches lessons in physiology, Mrs. Hensley has regular lessons in French and Mr. Hensley gives courses in the Old Testament and the New Testament. Mrs. Barger has oversight of the printing press. Several hundreds of volumes are turned out each year. About two-thirds of the entire New Testament has now been printed in the language of the people and a quarterly paper of the native tongue is also issued from this press.

—On July 21, F. A. Poffenberger closed a two years' work at Edgerton, O., and on August 11th he began his ministry at Waynesboro, Pa. This city has a population of twelve thousand and the church is located on the city's best street. Two years ago the church auditorium was remodeled and a Sunday school building erected in the rear, thus the plant is adequate for immediate needs. One reason for Mr. Poffenberger's change of work is that he is now only a few miles from his old home at Hagerstown, Md. He is a Bethany and Yale man.

—George W. Wise writes from Pittsburgh, Pa., Knoxville church: "We have every reason to be encouraged with the work here. The Sunday school keeps above the 200 mark during the hot weather and our treasurer has sold more than \$6,500 worth of war savings stamps since the first of June. The men are planning a big membership campaign for the men's class, with a luncheon, on September 3rd. I baptized two persons last Wednesday night at prayer-meeting, and there were two more additions yesterday. The outlook is hopeful."

—Dr. W. E. Macklin, veteran missionary of China, with his wife, is now visiting his son at Coon Rapids, Ia. Dr. Macklin has a younger son who leaves soon for France as a soldier.

CAMP CUSTER

WRITE US ABOUT THAT BOY

Minister T. S. Cleaver,
55 Kingman Ave.,
Battle Creek, Mich.

—The Christian Banner, of Michigan Disciplesdom, reports that among the fine features of this year's state convention (at Crystal Beach) were the addresses of Peter Ainslie, John E. Pounds and Professor W. C. Morro; Professor F. E. Lumley's talks on social service; and the great messages of Secretaries Corey and Muckley. The Michigan society closed this year free of debt, because of which fact State Secretary J. Frank Green rejoices. The dedication

of the new \$60,000 building at Flint, Mich., with the entire cost covered, puts new hope into the Michigan Disciples.

—The Arkansas state convention is held at Jonesboro this year, the dates being September 2-5. John S. Zeran is state superintendent of missions, and Gilbert Jones leads the work at Jonesboro.

—R. A. Thibos, after seven years' service at Fremont, Mich., has accepted a call from the church at Fairfield, Ill.

NEW YORK

CENTRAL CHURCH
142 West 51st Street
Finis S. Idelman, Minister

—A new daughter has entered the home of Mr. and Mrs. Champ Clark Buckner, formerly of Chicago and Connellsville, Pa., but now leading the church at Ionia, Mich.

—Dr. Paul Wakefield, medical missionary to China, who has been spending some of his furlough in this country at his old home in Springfield, Ill., gave an address at First church there last Sunday on the effect of the war on the work in China. In part he said: "The Chinese mission workers and Chinese Christians have stood for a united Christian church, so this war, driving denominations together at home, is extremely pleasing and hopeful to the workers in the foreign fields." Doctor Wakefield, Mrs. Wakefield and their three children have left Springfield on their return trip to China. They will sail from Seattle this week.

—Garry L. Cook, secretary of the Central regional district of the A. C. M. S., and located at Indianapolis, has a son with the Rainbow Division in France.

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FACTS ABOUT THE COMING CONVENTION

October 9-13 is the time. St. Louis, Mo., is the city. Union Avenue Christian church is the place where the convention will be held. It is large and commodious. Two other large churches are in the immediate vicinity, where meetings can be held, if desired.

Abe Corey, of Men and Millions fame, is now in France, but expects to return in time for the convention. He will bring a first-hand message from the front. There is to be a special session, we learn, devoted to problems growing out of the war. It will, without question, be one of the most interesting sessions of the entire convention.

Peter Ainslie will be happy in his Christian Union session this year, which, we believe, is scheduled to close the

convention on Sunday evening. World-events are bringing home to the Christian consciousness with much poignancy our religious inefficiency on account of division, to say nothing of the scandal of it. All signs point to closer cooperation among Christians. The Disciples earnestly desire union. Have they sufficient catholicity of spirit to promote it in a time like this? This session of the convention will reveal what grasp they have of the entire situation, and with what measures they propose to bring about union and concord among all religious bodies. This session will be anticipated with a lively interest.

Then there is the unification program of the societies. It is the biggest project on the immediate horizon of the Disciples of Christ. Every church among us is vitally interested in this question, and should have one loyal, sensible, delegate present to help settle this

great problem in the right way. The religious efficiency of our movement depends, to a very large extent, on the result of this effort at unification. The principle involved is unquestionably right. Cooperation and Liberty; in other words, Cooperation in order to Liberty, should be our watch-word.

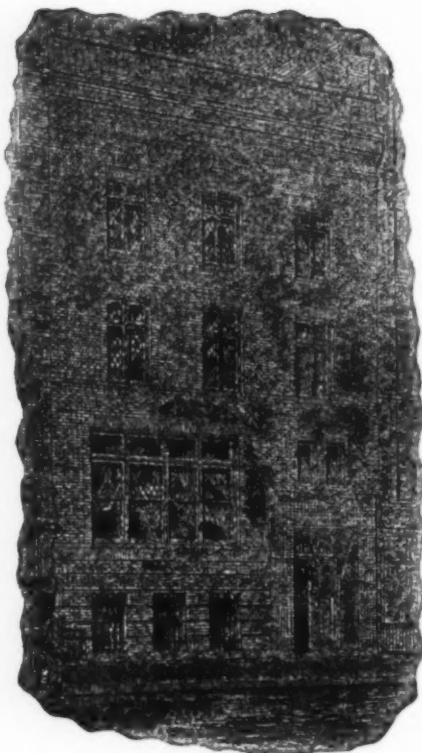
The various societies are now assured that this year will be the very best. It is a wonderful record. Many thought there would be a falling off in receipts on account of heavy war taxes and the high cost of living. But contrary to this expectation the receipts will be larger, and there will not be a single society, but what, in all probability, will be able to report the largest financial receipts this year in its history. These reports will be eagerly awaited by convention goers.

W. G. JOHNSTON,
Chairman Publicity Committee.

New Community Church Building of Disciples of Christ

147 Second Ave.,
New York City

The Broadway of Foreigners



The offerings of the churches are to be used this year in the completion of this Community Church, which has all of the latest and tried-out facilities for needed work among immigrant populations.

This building will cost about \$75,000. It will have modern heating and plumbing, will be lighted by electricity and is to be fireproof.

The Board of Church Extension buys the lot, erects the building and will hold title to the property for our Brotherhood. The money is not to be returned to the Board, nor is any interest to be charged.

This building will be the new home for our Russian Work in New York City. *The Outlook* said that if such work as we shall do in this district had been done consecutively for the last twenty years, social and industrial conditions would have been such that Trotzky would never have gone to Russia and destroyed one of our allies in this World War.

Wherever the Disciples of Christ have done this work—in Chicago, Cleveland, Indianapolis, Buffalo, Western Pennsylvania and New York City—no Anarchists can be recruited by the Industrial Workers of the World. This kind of work will make conditions in society safe for our children.

The American Society and the Disciples Missionary Union of New York City will carry on the work in this Community House with competent Superintendent and helpers, doing a work after the most approved plans. **The building is in the center of the Russian population.**

What the Annual Offering Must Do

1. Finish this House with an additional \$25,000 above the \$50,000 appropriated by the Kansas City Convention.
2. Furnish money to complete church buildings at the following cities near which are cantonments: For Montgomery, Alabama, \$10,000; for Arcadia, Florida, where there are 1,000 aviators, \$1,200; for Deming, New Mexico, near Camp Cody, \$3,500; for University Church, San Diego, Cal., located on Audubon Park, where soldiers and sailors are camped, \$3,500; and \$5,000 for Lincoln Park Church, Tacoma, Wash., doing service for Camp Lewis.
3. Help to provide other needed buildings.

The Annual Offering for Church Extension begins Sunday, September 1st.

Remit to

G. W. MUCKLEY, Cor. Sec.,
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Edited by Thomas Curtis Clark

Makers of the Quarterly:

John Ray Ewers
William Dunn Ryan

Herbert L. Willett, Jr.
Prof. W. C. Morro

The governing purposes in the preparation of this new Lesson Quarterly are two: (1) To afford all necessary aids for a thorough and vital consideration of the International Uniform Sunday School Lessons; (2) To edit out all features of conventional lesson quarterlies which are not actually used by and useful to the average class. This quarterly is based upon many years' experience of the makers with the modern organized class.

Features of the Quarterly

Getting Into the Lesson. This department is prepared by William Dunn Ryan, of Central Church, Youngstown, O., who has one of the most remarkable schools of adults in the country. Mr. Ryan presents the backgrounds of the lesson.

Clearing Up Difficult Points. Herbert L. Willett, Jr., whose extended experience and study in the Orient have made him an able interpreter of Scripture facts for modern students, has charge of this department. His is a verse-by-verse study.

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